THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 13. OCTOBER, 1899. No. 3

MISSION WORK IN SYRIA.

By MRS. J. BOGGS DODDS.

Missionary of the Reformed Presbyterian Church.

Home of Rev. J. Boggs Dodds and Bovs' School facing Mediterranean Sea.

IN response to your very kind letter of June 14, I send you the following items in regard to our work among the Nusairiyeh of Syria.

Our field is in that part of Syria from the ancient Arvard on the South, northward, around the Northeast angle of the Mediterranean, to the ancient city of Pasrur and its modern seaport, Mersina. We have missionaries in Cyprus, also.

The original station occupied in this territory is Latakia on the coast of Syria, and is generally named Laodicea in Biblical maps. But before the Reformed Presbyterian missionaries went to Latakia, there was a missionary, Rev. Mr. Lyde, of Great Britain, who occupied a station in the Syrian coast range mountains about a cay's ride into the interior; eastward of Latakia. This devoted man began his work here alone. With deep devotion he carried it on until during one of the periodic outbreaks of these sturdy mountain people, he was seized by some of them and was yoked to a plow with an ox and there made to toil under the hot Syrian sun. His reason finally succumbed to the awful torture of their bitter persecutions. He soon died, leaving to our pioneer missionaries, Drs. Dodds and Beattie, the legacy of his devotion and of the people's rude antagonism.

The ethnology of the Nusairiyeh people is a mystery. They are supposed by some scholars to be descendants of the Assassins —disciples of the "Great Assassin," "the old man of the mountains." But there is a

very strong probability that these poor people are of the original Zidonians, who flourished in this region ages ago, and whose descendants possess the sturdy characteristics of their fore-fathers and retain, by a somewhat uncertain tenure, the patrimony of their ancestors among the mountains. They number about 250,000. While under Turkish rule and within the Sultan's domain, they yet retain their old feudal system of organization among themselves to as great an extent as possible.

No other work has been done among this despised people. The Turkish government hinders, in every possible way, our work among them. It is well known that enlightment and christianity mean power for the poor Nusairiyeh, whom the Turk would ever keep in subjection, that they may serve him in the army and elsewhere.

We had as many as thirty schools among them in the mountain villages, but gradually on one pretext and another, they have been closed; yet the seed sown in those earlier days is visible still, and to this day is a power for good. Many of this race are having their children educated at all hazards. One man who accepted Christ some years ago put his children into our school, and then, when the authorities attempted to imprison him in order to compel him to withdraw them, he left his home to wander about and so keep out of the impending danger. He is often a wanderer for his children's sake. Is not this what our Lord was?

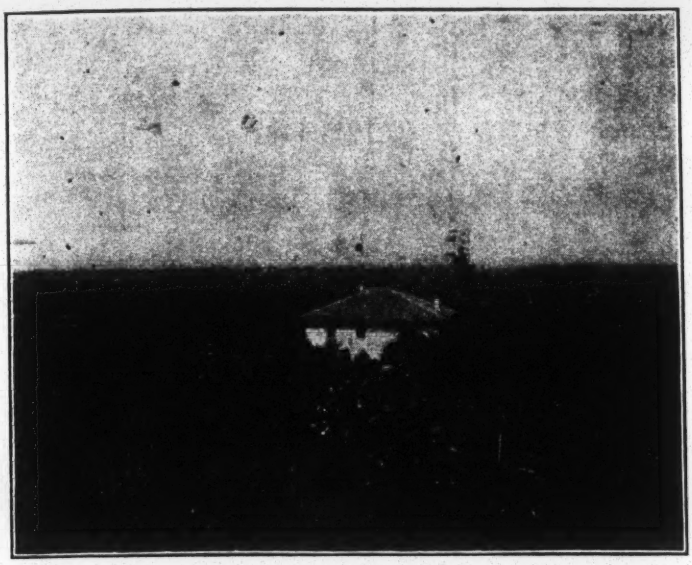
Their religion is really a secret one. But enough is known of them to enable us to say that they worship the sun and moon. In fact they are divided into two sects—one maintaining that in the sun the supreme deity resides, the other declaring the moon to be the chief object of veneration. They take their names from these celestial bodies —one the *Sunites*, the other the *Moonites*.

Woman's degradation among them is pitiable. They believe that she is allowed to exist solely to serve man and for his pleasure, while they are taught that she is the greatest *curse* sent upon mankind. So thoroughly imbued are they with the false teachings of their ignorant and selfish "lords of creation" that often when trying to get girls into school from new neighborhoods, we are met with the decisive (?) question, "Girls! Have girls a mind? Humph! They are but donkeys!" But one or two years in school convinces the most degraded and sordid mother that there are great possibilities in her daughter. The woman among them—and indeed among all classes and in all grades of society in the East the same is true—whose first born is a girl and not a boy, is a disgrace and a shame, the recipient of blows and universal contempt, and O! the pitiable existence of any woman who is so "cursed among men" as to be mother of daughters only. Their religion allows polygamy, and divorce is common. These women are not compelled to go veiled like Moslem women, but this only proclaims their degradation the more.

The mother of our Bible reader's wife was one of these unfortunate mothers. When her wee baby girl was less than three hours old the angry husband came from the field, where he was plowing, into the mountain hut and cursed his wife for bearing a girl. He compelled the wretched "mother of a girl" to arise and driving her and dragging her, yoked her to the plow with an ox and subjected her to this labor until she swooned and fell into the furrow, leaving her thus. She was thrust back, shall I say, from the rest of death, to life again, with its hardships and its imprecations. But God was good to her, Her little daughter, the bane (?) of her life, was put into school, and matured into a lovely Christian woman, who made the evening time of her once wretched mother, light and peace in Jesus. Thus this wretched pagan woman was made a daughter of the King.

O, how our hearts go out to these degraded people, especially to these degraded women! What marvels the religion of Jesus has wrought for the women of this world. They are being redeemed from the curse of sin by our blessed Lord. Not freed from the curse alone, but every one becomes a blessing to her kind and to her race if she but be careful to repay her debt to the next yet unredeemed sister.

THE REFORMED PRESBYTERIAN MISSION WORK IN SYRIA.



Home of Miss Meta Cunningham and Girls' School facing Mrs. Dodds' front house.

A Trip to Suadia.

WE express our indebtedness to Dr. R. M. Sommerville, of New York City, for his kindness in allowing us the use of the attractive pictures of some of the mission buildings at Suadia, Syria. We quote below some paragraphs from an article written by Dr. Sommerville on a trip through the mission field of the Reformed Presbyterian church. This article was published in the "Herald of Mission News" December, 1896.

"I will now invite you to go with me and visit Suadia, the other leading center of work in Syria. A horseback ride of seven hours will take us to Custal, where we will camp for the night, and what a night! Scarcely have we fallen asleep when the rain comes dashing against our frail canvas coverings which gusts of wind threaten every moment to carry away, while at irregular intervals can be heard close at hand the growl of angry thunder, and the murky night is lighted up with vivid flashes of flame. One could not help feeling as he lay there listening to the war elements: "The God of Glory thundereth," and He is the guide and keeper of His messengers. When will those who profess to be His servants and to believe in His mediatorial supremacy, stop chanting funeral dirges because of existing opposition to His cause and people and dare sing psalms of victory in the very face ot the foe?

"We are early astir, and about noon the next day we dismount after four hours in the saddle, at Kessab, where the missionaries usually spend the summer months. Here we find a large Armenian community, among whom the Congregationalists of the United States have done excellent work and have a good congregation. But we can only remain one night. As soon as possible after breakfast we are in the saddle, and, after six hours' ride, we reach our destination. We are in Suadia. Standing on the hill beside the mission buildings and looking out upon the beautiful valley of the Orantes, with the blue Mediterranean in the foreground, and Mount Cassius rearing his bald head 6,000 or 7,000 feet above the level of the sea to the left, your eyes rest, not on a town, but a thickly populated country district. Perhaps there are within view 700 little, one-storied houses, whose red-tiled roofs just show above the surrounding mulberry trees. Each of these houses represents five or six men, women and children whose lives are being consciously or unconsciously influenced by contact with our missionaries. And, besides, the mountains around are full of little villages, the home of Greeks, Armenians and Fellaheen.

"At the foot of a garden or park thickly stocked with ornamental and fruit-bearing trees, such as nectarines, almonds, figs, oranges of two kinds, lemons, a Japanese fruit called yange-dinyehs, or in England the medler, and facing the buildings at the top of the hill, is the house where Miss Cunningham—an exceptionally fine teacher and whole-hearted missionary, who has recently

joined our working force—lives with eleven little girls, whose spiritual training is her peculiar care. A boys' school of 48 pupils employs two native teachers, whose work is under the direction of the missionary in charge, Rev. J. Boggs Dodds. The whole of the forenoon and part of the afternoon are devoted to religious instruction, and the pupils show great proficiency in the knowledge of the Scriptures. One class answered with commendable accuracy many questions on the historical parts of the Bible. 'Why did God's people desire to have a king?' 'Because they wanted to be like other nations.' 'Were all the kings that followed Solomon good men, as a class?' 'No.' 'Are you sure of that, queried the teacher. 'Yes,' was the answer, 'they did much evil.'

"Besides public worship on the Sabbath and the regular social meetings, Mr. Dodds conducts special services two evenings in the week in the homes of the natives, which are largely attended and promise good results."

The following clipping is taken from an article by Robert Barr in the Saturday Evening *Post* of June 3, 1899. The allusion is to this same mission at Suadia or Suadiyeh, where Mr. and Mrs. Dodds have been working.

"Suadiyeh, which we were visiting, is a village of Syria, about fourteen miles west from Antioch. We were the guests of a leading Greek merchant whose home had for three days been given over to merry-making and visitors in honor of a marriage in the family. An eastern house is all bedrooms, should circumstances demand an extension of sleeping accommodation. I was was taken into a large room on the ground floor upon which had been spread half a dozen mattresses side by side.

"The following morning, when all of our party had arisen, the horses were brought, the two soldiers who never left us mounted, to their perilous apex, and the captain of our ship, leading the procession, gave the word that we should drop around and visit the Rev. Mr. Dodds, the missionary.

"The house of Mr. Dodds is situated on an elevation giving a wonderful view of Suadiyeh and the Bay of Antioch beyond. To reach there we had to go down along the bed of the stream and up its precipitous bank. I was only thrown off my horse twice. Mr. Dodds is from one of the Western States—Indiana, I think—and his mission is supported from America. He preaches on Sabbaths, and during the rest of the week is the head of the schools where Turks, Greeks and Armenians are welcomed alike. The house is strongly built of stone, and has a wall around it inclosing an acre or two of land, which is like the wall of a fortress, and, should occasion require it, can stand a siege.

"Elevated as the situation is, it is still, as is all the valley, subject to malaria, and a missionary post in this region is not one to be desired as a salubrious residence. It requires no small amount of heroism for a civilized and educated man to exile himself with his wife and children in such a spot, practically cut off from communication with his kind.

"If any books or papers are to reach him they must be smuggled in. Mr. Dodds is a subscriber to a London newspaper, but he rarely receives it. In fact, when we were in prison at the port of Suadiyeh I came across, in the custom house, a pile of newspapers that had been intercepted and was now put to the use of providing spills for lighting the pipes of the Turkish officials, which purpose the journal answered exceedingly well."

Additional Facts Concerning this Mission.

Syria was first selected by Synod as a field of operations in 1856, and Revs. R. J Dodds and John Crawford chosen missionaries. The latter declining, Rev. N. R. Johnston was chosen, who also declined, when licientiate Joseph Beattie was elected.

Revs. R. J. Dodds and Joseph Beattie, with their families, sailed for this foreign land in October, 1856, and spent some time in Damascus learning the Arabic language. In October, 1857, they settled in Zahleh, a town at the foot of Mount Lebanon. Mr. Dodds took charge of this field, Mr. Beattie

Miss Cunningham's House—rear—looking toward Mediterranean.

continuing to study in Damascus.

In May, 1858, Mr. Dodds was compelled to abandon Zahleh on account of the threats of Roman Catholics, and after several explorations Latakia was selected in October, 1859, there the mission was permanently established. Three native teachers were employed and school opened with a bright outlook.

The first convert was Hammud, baptized in December, 1861. In 1863 Mr. Beattie and family came home, and returned in 1864, taking with them Dr. David Metheny, who had been chosen as a medical missionary.

Four mountain schools were now established, with native teachers. Mr. Dodds and family visited America in 1865 and returned the following year with Miss Rebecca Crawford, who was placed in charge of a newly established girls' school. The present building at Latakia was built in 1868. In May, 1867, Mr. Dodds took charge of the new school at Aleppo, where he died in 1870.

In 1870, Revs. R. J. George and S. R. Galbraith were chosen missionaries. Mr. George declined, but Mr. Galbraith, his wife and Mary E. Dodds sailed for Syria in the fall. Mr. Galbraith died in June, 1872. In the same year Henry Easson was chosen and ordained for this field, arriving there with his family in January, 1873. Dr. Metheny visited America the same year and was ordained, returning in the fall.

In 1875 Miss Mattie R. Wylie went as a lady teacher. The building was now enlarged, and Mrs. Metheny erected a beautiful memorial chapel. In October, 1879, Rev. J. W. Spraull, his wife and Miss Mary Carson went to the field. Miss Carson was suddenly taken sick and Miss Wylie came to America with her. In 1883 Dr. Beattie opened a Theological school. In May, 1881, Dr. A. J. Dodds, his wife and Miss Eradna Sterrett were chosen missionaries and soon went to Latakia. In 1883 Dr Metheny established a school at Tarsus. Mrs. A. J. Dodds died, and Mr. Dodds came home with the little child. On his return to Syria Mr. Dodds was drowned by the wreck of the "Sidon" off the coast of Spain, October 26, 1885.

Rev. W. J. Spraull resigned May, 1886. In 1886 Miss Maggie Edgar went to Latakia. In 1887 Dr. J. M. Balph and wife, and in 1888, Rev. James Stewart and wife, accepted appointments to the field.

In February, 1883, Miss Eradna Sterrett, and in May, 1887, Miss Lillian B. Joseph, accepted appointments to teach in the Pasrur school. About 1887, a mission at Larnica in Cyprus was established under the auspicies of the Latakia mission.

In Latakia at present Maggie B. Edgar has charge of a school of 148 boys, 38 of whom are boarders Mattie R. Wylie has 122 girls, 46 of whom are boarders. Yakob Juvaiding has 108 pupils in four different schools. Dr. Balph is in Latakia with his hospital. He made 1039 professional visits during the last year, and 92 took treatment at hospital.

At Suadia, Miss Meta Cunningham has a school of 68 boys and 36 girls.

At Tarsus there are 63 native members. Miss Lizzie McNaughlin has a school of 70 boys and 45 girls. Dr. Sterrett Metheny and Rev. R. J. Dodds are working in this

field. In Cyprus Dr. W. M. Moore and Rev. Henry Easson are at work. They have 42 members.

A summary of the work in Syria is about as follows: 4 central stations; 9 out stations; 3 organized churches; 6 ordained ministers; 1 minister just ordained to go out in course of a month; 6 women missionaries other than wives; 3 medical missionaries; 4 native assistants to physicians; 5 native licentiates; 8 native evangelists, colporteurs and Bible readers; 12 schools; 20 native teachers, eight of them women; 645 pupils in the schools; 6 Sabbath-schools; 552 children under instruction on Sabbath; 293 native communicants; 61 net increase for the last year. W. J. SANDERSON.

Ccdarville, O.

Mission in the Punjab, India.

The Reformed Presbyterian (General Synod) foreign mission is in the Punjab, Northern India, and is carried on mostly by native workers. It has twelve congregations, with about 1,300 communicants. The total Christian community of the district is about 3,500. The money raised by the natives last year was about 1100 rupees. Nearly 6,000 persons were treated in the medical dispensary. About 1,500 copies of the scripture, together with books and tracts, were distributed. There are ten ministers in the two presbyteries; 750 persons were baptized during the year. There is one leper asylum under the care of Roarkee congregation, with about twenty inmates. A synod with delegate power was allowed by the General Synod at its last meeting. There are zenana workers in each congregation besides orphanages. It has one Theological seminary at Patiala.

MRS. J. F. MORTON.

Cedarville, O.

KEPT FOR THE MASTER'S USE.

And He hath said, "How beauitful the feet!"
The feet so weary, travel-stained and worn,—
The feet that humbly, patiently have borne
The toilsome way, the pressure and the heat.

The feet not hasting on with winged might,
Nor strong to trample down the opposing foe;
So lowly, and so human, they must go
By painful steps to scale the mountain height.

Not unto all the tuneful lips are given,
The ready tongue, the words so strong and sweet;
Yet all may turn, with humble willing feet,
And bear to darkened souls the light from Heaven.

And fall they while the goal far distant lies,
With scarce a word yet spoken for their Lord,
His sweet approval He doth yet accord,—
Their feet are beauteous in their Master's eyes.

Francis Ridley Havergal.

CRANMER'S LAST PUPIL.

By Miss G. B. Stuart.

IT was a bright March morning in the year 1556.

"Whither away, lad?" called out the fat monk lounging against the stile, as a fellow-traveller came briskly round the corner of the Southern Road.

"To Oxford, father:" answered the boy, and stopped opposite the friar, who rose hastily brushing the crumbs of his bread-and-cheese breakfast from his brown habit as he spoke.

"To Oxford? Everyone's bound for Oxford this morning. Such a sight doesn't come every day!" And he tossed the scraps of his meal down his throat from the palm of his hand. "Here I'll go with thee, and we'll lighten the way with profitable conversation."

The boy was a bright-eyed, rosy-checked stripling of eighteen, dressed in a plain green suit that had seen service, but still was fashioned like a gentleman's, and had silver clasps at the neck and belt. The friar was a stout fellow of fifty-five or thereabouts, with a jolly, self-indulgent face, and small sly eyes out of which he regarded his companion shrewdly. "A gentleman scholar, I suppose?" he queried rolling along the dusty road at the youngster's side.

"I hope to be, to-morrow; my name is entered at Magdalen College," he answered modestly.

"Eh, to-morrow, to-morrow! there'll be fine doings in Oxford to-morrow. You won't find anybody to attend to you, my young sir, in Oxford till the city becomes itself again!" chuckled the monk.

"Well, it doesn't matter, for I shall want a day or two to look about me," rejoined the lad. "I am strange to cities, having been born and bred in Devonshire, whence I come for the first time, I obtained my education, such as it is, from an old priest that was beholden to our family and dwelt with our house through all the troublous times before I was born; he sends me with letters to the college where he himself was bred in King Harry's days—before, as he says, all the world went mad!"

"Here, lend me thine arm, and go bit slower, for the day is warm," said the monk, thrusting his stout serge-covered elbow through that of his companion, and leaning heavily on him. Young Austin Tracey did not much care for the hot and heavy proximity of the holy man, but he did not like to demur. "I'll warrant, now, thou art a country gentleman of Devon, and hast no need to follow letters as a profession, but merely as a pastime, eh!"

"A gentleman must have education," began Austin, a little primly; but the monk's attention had wandered. "Certainly, certainly," he answered absently. "Tell me what is that cavalcade approaching at the cross-roads? We are in luck, methinks, and may get a lift to save our legs."

There was a cloud of dust in front, where a wide side-road merged into the main highway; a coach covered with golden ornaments, and dragged by a team of four magnificent Flemish horses, was floundering through the ruts; behind it were several baggage-wagons, and a country-cart brought up the rear. The monk let go his companion's arm, and hurried forward to place himself in the way of the *cortege*. "'Tis my Lord Legate's coach, I trow!" he called over his shoulder to the boy behind him; "what good fortune if his highness should but notice me, and offer me a cast into town!"—and he stood bowing and smiling at the roadside as the procession lumbered by. But no one appeared to take any heed of him. and, as the last travelling wagon passed, he shook his fist angrily at the back of it.

"Hi! jump up, father, and ride with us!" cried a cheery voice from the country-cart dragged by a couple of oxen; and the farmer pulled up, to let the friar scramble into the vacant seat behind.

It was a mere home-made country-cart of

planks, with the farmer and his wife in front, their daughter and a pile of sacks behind; but the mendicant squeezed himself in with alacrity beside Joan, without wasting time in thanks.

"I'm sorry we haven't room for thy friend, but 'tis a tight pack already," said the driver good-naturedly.

"Oh, it matters not!—he is no friend of mine, and his legs are young and strong," Austin heard his new acquaintance reply as the ox-cart moved on.

As a matter of fact the youth was not sorry to lose the friar's company, for his instinct had told him that though a "religious," as they were called, and worthy of respect on that account, he was a vulgar, selfish fellow; but he would liked to have known more about the city to which he was bound, and especially to have been informed why all the world was hurrying towards Oxford—my Lord Legate, as well as the country-folk in the carts and afoot, who poured into the main road from the country on either side, and seemed all astir with some unwonted excitement. There must be some grand function on hand—perhaps Queen Mary herself was going to visit her faithful University, which had never, even at King Henry's commands, entirely renounced the true faith, and which now, thanks to Mary's zealous restitution, was as loyal to Holy Church as ever. Good old Father Ambrose at home had explained to his young pupil how grievous a falling away there had been in the troublous days of Henry VIII., and the mistaken times of his weak young heir, Edward VI., and how the Queen's steadfastness had restored England, with her church and her people to the right way. Austin's heart glowed with loyalty and faithfulness to the woman who had done so bravely, and he vowed to be her servant and true follower, with the same fervor that he devoted to Holy Church itself. His family had been devout Catholics, and though, in their remote little Devonshire village, they had heard of the new sect of Protestants—people who insisted on making their own religion, and though hemselves cleverer than the priests or the Holy Father himself—he could not say that he had ever met one.

He was bound for Oxford, full of the pious zeal which Father Ambrose had inspired, and evidently he was arriving in a good hour, for all the folk seemed agog about some great ceremony. How splendid the world seemed to him, fresh from his quiet home leading-strings in the little Devonshire village; how interesting, and bright, and full of delightful possibilities of fame and knowledge and enjoyment!

At the sign of the "Merry Maidens" he stopped to drink a glass of home-brewed ale and break a crust. When he drew forth his purse to pay the reckoning, the maid of the inn said, "The friar who was here awhile ago took a stoup of wine and bade me charge thee with the price; young master, he said thou wouldst be here anon," and she held out her hand for another silver piece.

"But I never saw him before, save for those ten minutes on the road!" cried Austin aghast.

"Nevertheless he made thee answerable for his flagon of Rhenish. 'Tis no affair of mine, save to get my master's money," returned the maid; and for mere shame the boy paid the double reckoning.

"Thou'lt see him at the burning, I doubt not," the maid remarked when the account was settled; "those black gentry always love such sights, and my lord Archbishop was never dear to them at any time, since he looked to them to live as poorly as he did himself."

The burning!—my Lord Archbishop! Young Tracey mused on these words as he stepped down the level road that carried him into Oxford, which now lay before him, a city of gilded spires and turrets in the light of the westering sun—St. Mary's majestic tower, four-square, as a monarch in the midst of them all. He began to see light upon the hints that the monk and others had thrown out as to the assemblage at Oxford. Often had he heard Father Ambrose tell the sad heresy into which the venerable Archbishop Cranmer had fallen during the reign; and he and all his family

had rejoiced with the good old priest when news had come to Devonshire that the Archbishop had recanted, and, admitting his late grievous fault, had prayed to be received again into the Catholic religion. No doubt this burning, which was on everybody's lips, was the public destruction of those hereticäl books which had led even the holy Cranmer into pitfalls of unbelief; the brave old man would not hesitate to disown the witchcraft evidences of his backsliding —it would be a brave sight, and something worthy to report in Austin's first letter home, to prove to his old tutor and the good folks at Tracey that England under Queen Mary was loyal as ever to the true faith.

And, so thinking, he hurried his steps and pressed forward with the ever-increasing stream of people into Oxford town.

Father Ambrose had many a time described to him the situation of the various colleges and the lay of the High Street in which he now found himself, but to-day it would be impossible for any stranger to to make his way anywhere but whither the crowd chose to carry him. The boy was hemmed in on every side and pushed along, until right over against St. Mary's Church there came a halt.

"What are we all waiting for here?" he asked of his neighbor in the press, as all faces were turned on the church door.

"Master Cranmer is within, and the Pope's Legate, and all the black crows of Spain," answered the man. "There, there! I am Catholic, but I am English for all that, and to see an old man that might be my grandfather dragged through the streets——"

"But it is his own doing, surely?" interrupted Austin, "though it is not for me, who am but an unlearned lad, to judge an ancient and holy priest. Surely his sin was great, and his punishment must needs be heavy. He himself hath ever been hard on sin, though tender with the sinner, and he would not spare himself, convinced as he is that he fell out of the true way in giving ear to the heresies of the Germans."

"Oh, well! times change, and even religions put on strange faces nowadays. Queen Mary hath never forgiven Cranmer for his share in her mother's divorce, and at last her day for vengeance hath come! I say not he was right, but neither can I hold with her altogether. He is an old man and a venerable—her father's friend, thatmany a time stood between herself and King Harry's anger. And, low be it spoken, I like not this Spanish method of burning—'tis not English, say I!"

"But I take it the books are vile and dangerous doctrines. For myself I have read none of them," quoth Tracey, questioningly.

His neighbor gave him a quick look. "The books? What books?" he asked.

"The German hereses that Master Cranmer shall presently burn," returned Austin.

"These I know not," said his companion, "but the Bible that they talk of with such rancor I have in my house (list! I must needs whisper, for there is a dirty mendicant close behind us), and, Catholic though I be, I can read nothing therein but what is loving and profitable. Of doctrines am I no great judge, for I am a busy man, a saddler at your service, young sir, and take them as I had them from my father before me—but for lessons of a godly life this Bible hath no equal, to my thinking. See! here they come from the church. That is the Pope's Legate, Cardinal Pole—he is an Englishman, and cannot well like this day's work,—aud here comes Cranmer himself, between two Spanish friars. How frail he looks! they say he hath never shaven his white beard since King Harry died."

"And where be the heretical books?" asked the Devonshire boy: "they should be carried by the common hangman, for they wrought all the mischief, I trow. There must be witchcraft or devilry in them, for that peaceful-faced old man hath surely done nothing gravely amiss."

"Books? Books?" repeated the saddler; "how thou dost maunder of books! I know not what hath become of them, nor inded rightly what they were. We must push along now if we would see the burning, though for my part I have little heart for such a sight."

"But what will they burn, if they burn not

the books?" Austin Tracey asked stupidly.

"Burn? Why, Master Cranmer, to be sure! Art foolish? Of what else have we been talking for the last half-hour?" said the saddler, angrily.

* * * * * * *

A white-faced, white-bearded old man, stripped to his shirt, and tied up, before all the staring crowd of people, to the central post round which the faggots and straw bundles are piled. He is frail and slight, yet when the cords are pulled tight, and the excutioner stands back and cautiously applies his torch to the wood, he draws himself up to his full height, and the light in his eyes, the smile on his mouth, give him the gracious bearing of a warrior in his prime. Ay, and a warrior he is, this feeble old man, who has fallen once, but has risen again stronger and purer for that hour of bitterly repented apostasy.

"This has offended, this unworthy right hand!" he cries in a firm voice, and plunges the instrument of his transgressing into the heart of the fire!

Then with a sudden hiss the pitch-saturated straw breaks into a sheet of flame which envelops the victim's form. Austin Tracey sees the smile in his eyes to the last, as the great sacrificial pillar of smoke streams up into the clear March air, witnessing to heaven and earth that Thomas Cranmer, the recanting Archbishop, will die Christ's faithful martyr.

"Here, help me carry out this lad from the press. He could not stomach the sight, and little wonder he hath fainted," said the saddler, pushing right and left to get the boy, who had fallen heavily against him, out of the throng.

"Poor Catholics, both of ye!" commented the fat friar, shoving himself forward. "I know the lad—a lily-livered fellow, and not sound. Take heed of harboring heretics, master; ye Oxford burgesses would all be Popes o' Rome, if ye could be taken at your own valuation. Hi! give me a stick here—the fire's dying down on this side, and the heretic is alive yet."

But suddenly God's gracious rain began to fall in heavy, soaking drops, and the gaping crowd began to melt away.

"Father, forgive me! Thy mercy is even greater than my sin," were the last words that the martyr spoke; but when the end came they that stood by knew not—only they knew that the once wavering soul was faithful unto death."

* * * * * * *

"Nay, I cannot dwell in Oxford—I will go home," said Austin Tracey, when he rose from the bed where a six weeks' brain fever had laid him. "Lend me thy Bible, master saddler, and let me read for myself. The holy Cranmer himself hath begun my education; with God's grace, His Holy word alone shall finish it."—*The Gleanings.*

PROTESTANT RULE,

ITS GROWTH DURING THE CENTURY AND ITS RELATION TO MISSIONS.

By Miss Belle Wilson, Piper City, Ill.

THE civil ascendency and control of the world is a question of great interest to all profound thinkers, both in religious and political ranks. The nineteenth century has been an age of remarkable progress, and one of its most striking features is the rapid rise of Protestant rule. The irreversible drift of the world is toward civil and religious liberty, which is the distinctive gift of Protestant christianity and is the principal element in the uplift of Protestant nations. Figures show that within the past century the Protestant population of the world has increased more than sixteen fold, while in territorial area similar progress has been made. Governments "of the people, by the people, and for the people," are multiplying in numbers as well as in civil and religious supremacy.

Nations that have been the most prosper-

ous are those that have discovered, lived and loved the truth—the eternal principles on which God has created the world. It is no accident in history that truer comprehension of Christ's teachings, greater love for the truth, greater zeal for doing the work of the Good Samaritan, should go hand in hand with the progress in material civilization, in numbers, in commerce, in national wealth, in political power and in general prosperity, which are found to belong in the highest measure to Protestant nations, and which the Ruler of the Universe is bestowing upon them. In the religious and political horizon of the world we see rapid strides towards the fullfilment of prophecy, "Thy sons shall come from far, and thy daughters shall be nursed at thy side." India, China and Japan are looking more and more to Christian lands as the source whence are to be obtained the blessings of knowledge and culture. Young men from these countries are numbered by the hundreds in our colleges and universities, and are being fitted for the ministry in our theological seminaries. The psalmist says,

"All kings before Him down shall fall,
All nations shall His laws obey."

The present Czar of Russia, when he was crowned, took up the scepter in the name of Jesus Christ, acknowledging that he reigned only as a subordinate under King Jesus. The late Emperor of Russia proudly acknowledged his subserviency to the King of Kings. Thiers, the late president of the French republic, did the same. Queen Victoria has been, through all her reign, a professedly devoted follower of Christ. All through Europe, King Jesus sways the scepter. In the United States the principles of government are based on the teachings of Christ, and our chief rulers acknowledge His power as King of Kings and Lord of Lords.

"To Him all majesty ascribe,
And crown Him Lord of all."

The relation of Protestant rule during the century to missions has made it peculiarly the missionary age of the church. The modern missionary movement among the majority of Protestant Christians has sprung from a desire to obey Christ's commands and to spread abroad a gospel of love. It is an era of sublime progress, answering the long-repeated prayer, "Thy kingdom come." We can scarcely realize the extent of Protestant missions. All over the world seventy-five thousand Christian workers are toiling, and great multitudes are rising up as witnesses for Christ. At the end of the first hundred years from the date of the glorious revival in Christian missions under the leadership of William Carey, a marvelous development of the kingdom of heaven has taken place.

The ingathering of souls in pagan lands has been very great. Millions have turned from the worship of idols to the service of the living God. Barriers have been removed and doors of entrance have been opened, until every island and continent around the globe has been made accessible to Protestant missions.

The missionary can go, abide and ply his calling where he will. We can "expect great things from God and attempt great things for God." In India entire villages and groups of villages are found ready to destroy their idols and accept the Saviour. In China, where something like a quarter of the human family live, a few limited sections have been fairly well supplied with opportunities for hearing the word of life. As for Japan it is a marvel in missionary history. In no other country have there been such rapid religious and political changes in so short a space of time. In Egypt the United Presbyterian church has a hive of flourishing mission stations along the Nile valley. All over the world christianity is looking more sharply and widely than ever before into the entire field of humanity, and penetrating localities, nooks and classes heretofore but little reached, or once treated as beyond the pale of human effort. Every year Protestant christianity is robing itself in fuller effulgence, pouring its illumination upon new millions of earth's benighted children. It is evident that God has set His seal of approval on Protestant missions, and in this way indicates that Protestant nations shall have the predominating and moulding influence of the world.

Higher and higher Christ's scepter is lifted. Willing nations are rejoicing in the day of His power, to whom He is saying, "Surely thou art come to the kingdom for such a time as this."

[The following program through no fault of its author arrived too late for insertion in the September magazine. We append it to Miss Wilson's article, as an additional aid in this month's study.—ED'S MISS. MAG.]

OCTOBER PROGRAM FOR MISSIONARY SOCIETIES.

SUBJECT.—"The growth of Protestant rule during the century and its relation to missions."

Singing.

Scripture reading—Psalm seventy-two.

Prayer by leader.

Singing.

Roll call—Each member to spell, pronounce and locate a United Presbyterian mission station.

Papers. (a) Growth of auxiliary movements of the church, Sabbath-schools, Young People's societies, &c. (b) Growth of religious publications. (c) Growth of secular education its influence on Protestantism.

Remarks on papers.

NOTE.—Let the president urge each member who is assigned a topic to come with paper prepared. May it be said of each one, "She hath done what she could."

ISRAEL.

BY THOS. M. CHALMERS.

Pray for the peace of Jerusalem; they shall prosper that love thee.—*Ps* 122,6.

Recently shocking riots took place at Jassy in Roumania. Placards were exhibited all over the town, calling upon the people to rid themselves of the Jews. An organized procession of the scum of the city went through the streets, leaving devastation behind them. The first victim was a poor old Jew named Lehrer, who was so brutally kicked that he had to be removed to the hospital, and is not expected to recover.—*Morning Star.*

The third Zionist congress met at Basel, Switzerland, August 15-17, with two hundred and fifty delegates present from various parts of the world. The reports showed much progress during the year. At the first congress in 1897, 117 societies were represented. At the second, the reports showed that no less than 913 societies were devoted to the aims of Zionism. The reports this year indicate an increase in the membership of these societies of 30 per cent. in Russia and of 25 per cent. in all other countries. Russia and Roumania, where the Jews suffer most from persecution, are the great strongholds of the movement.

Jewish women, after long repressment by the harsh and narrow regulations of the Talmud, are becoming very active in movements aiming at the uplifting of humanity. In connection with the International Women's Congress recently held in London, our American Jewry sent three of its most brilliant public women. Mrs. Gustav Gottheil, wife of Dr. Gottheil, af New York, addressed the recent Basel congress on woman's work in the Zionistic movement. She declared that the majority of the intelligent Hebrew women of the United States unquestionably sympathized with the aims of the Zionists, and reported that within the last year the number of women's Zionist societies had grown from ten to sixty.

The Rev. C. A. Schönberger, a missionary to the Jews in London, in speaking of the estrangement of the Jews and its causes, says:

"Not only the Jewish rabbis and teachers, but also the Christian rabbis and theologians, are responsible for the utterly wrong conception and altogether false attitude of the Jews towards Christ and christianity. From the time of the so-called church fathers till the Reformation, i. e., for about twelve hundred years, the purity and simplicity of the gospel was obscured and overlaid with ecclesiastical and sacerdotal doc-

trines; and the worship of the churches was so interwoven with pagan ritual and idolatrous practices, that Jews could not but be repelled by the whole system."

We feel constrained to add that these repellent causes continue to exist down to our own day, and in many churches are being multiplied. The great masses of the Jews—those living in Greek Catholic and Roman Catholic lands—have never seen an evangelical form of christianity. The morals of these Jews equal if they do not surpass the morals of the so-called Christians among whom they live. We do not wonder that Jews cling to their own religion. But when they see the pierced One Himself then they will turn to Him. See Zech. 12, 10.

Mr. Ehrlich of the London City Mission has for many years carried on a good work in the very heart of the Jewish quarter, Old Montague street. To almost every Jewish child there the face of Mr. Ehrlich is familiar. It has done us good to see children run after this veteran Jewish missionary in order to shake hands with him. There was a time when children delighted to run after the Hebrew Christian calling him offensive names; but now many run after him to shake him by the hand and receive his blessing.—*Morning Star.*

The Rev. Aaron Matthews is at work among the Jews of North Britain. According to his last annual report the good work he is doing has received the seal of satanic opposition from the Jewish authorities. Witness the following:

"For several months, in Newcastle especially, not to refer to Glasgow, we have had to battle with quite an organized opposition. A band of Jews has persistently watched the avenues of approach to our mission, their object being to prevent Jews coming to our meetings. Had it not been for the police, who kindly helped us by dispersing those aggressors and by keeping the road clear, our attendances would have seriously suffered. However, many were defiant of the synagogue authorities, and did come to our gatherings, despite the efforts made to prevent them. Apart from this our work has gone on in its usual course, and all the branches of our operations have been rewarded with some degree of blessing."

OUR INDIA MISSION FIELD.

The Work in Rawal Pindi.

WE extract from a pamphlet published by the American United Presbyterian Mission, of Rawal Pindi, India, the following interesting matter with reference to this mission during the year ending May, 1899.

Rawal Pindi district lies on the Northwest frontier of India, bordering the beautiful vale of Cashmere. It is one of the largest civil divisions of the Punjab, covering an area of 4,844 square miles. Its population, according to the census of 1891, was 887,194; and though not so densely populated as many of the other districts, it numbers 183 to the mile. In this population are found representatives of nearly all the eastern faiths, though the large majority are Mohammedans. The Hindus are greatly fettered by caste in spite of years of education and christianizing influences; and the Mohammedans are still bigoted followers of the false prophet.

Mission work was begun here by the American Presbyterian missionaries in 1856. Their work was largely confined to Rawal Pindi city. In 1892 the American United Presbyterian mission took over the work. It found flourishing boys' and girls' schools, and a well organized congregation. The first missionaries sent here were Revs. E. E. Fife and W. T. Anderson. Following them came Rev G. W. Morrison and Rev. J. S. Thompson. The present mission staff is composed of Rev. J. S. Barr, D. D. and Mrs. Barr, Rev. J. A. McConnelee and Mrs. McConnelee, Rev. W. B. Anderson and Mrs. Anderson, Miss J. L. White, and Miss L.

G. Dickson. The field is largely virgin soil, there being many places where a missionary has never gone. There are 1,688 villages in the district; out of these perhaps 200 have heard the gospel.

RAWAL PINDI BOYS' SCHOOLS.

Ever since the establishment of a mission in Rawal Pindi education has been a prominent feature of the work. This is a frontier station and from the earliest times has been influenced to a marked extent by the successive invasions which have swept over the land. This is very evident from a study of the faces of the people one meets in a walk through the streets of the city: Mohammedans—generally of the Pathan tribes of the frontier with all their racial characteristics—Hindus, Sikhs, and Jains, from the different parts of Hindustan; truly just such a people as one would expect from their history. Education gave a standpoint for general influence among them. This early feature of the work still continues; and at present the Rawal Pindi mission schools are inferior to none in the province. No one visiting the main school and going through the different departments of college, high school, middle and primary, can fail to carry away with him a vivid idea of the importance of the work. When the chapel bell rings and the various classes with their teachers file out of their respective rooms, and quietly taking their seats in the chapel, listen to God's holy word as read and explained, and after prayer rise, and silently retire to their class rooms, who can doubt the efficiency and influence of such a mission school? Every day in all the schools the Word is taught to over a thousand boys. Who can estimate the influence of all this on the lives of these students? It is sowing in the whole city and surrounding country the seed of God's Word, which, when quickened by the direct preaching of the gospel, must spring up and bring forth fruit to everlasting life.

Dr. Barr has charge of these schools, and this year has been assisted by Mr. Anderson. The work may thus be summarized: first, the Gordon Mission College with 15 students, its course extending up to the intermediate examination (sophomore); second, the Main School having a daily attendance of 750; third, the City Branch in the most populous part of the city, in a new building, with an attendance of 140; fourth, the Primary and Middle School in the cantonments, having an attendance of 170. These are all government aided schools and have a high standing with the educational department. Who will say the work is in vain, and cry out 'missions are a failure?'

GUJARKHAN BOYS' SCHOOL.

Gujarkhan is a large tahsil town on the main line of the N. W. Ry., thirty three miles from Rawal Pindi. Its population is estimated at 8,000. It is a large grain, wool and cotton market, and is naturally the centre for the southern part of the district. Mr. McConnelee opened a school there in January of this year. There was much opposition at first, and it was with difficulty that the Christian teachers obtained houses in which to live. The school now enrolls 317, an evidence of its prosperity. Eleven teachers are employed. The three Christian teachers devote most of their time to teaching the Bible, and every one of the three hnndred boys is brought face to face with that Word "which shall not return void." The upper classes are being taught Matthew's and John's gospels. The smaller boys are taught orally, a catechism specially prepared for this country being used as a text-book. They commit this.

It should be mentioned here that six other villages have asked for schools, but for lack of funds their requests had to be refused. Indeed, because of the want of sufficient funds the flourishing school at Syed had to be closed. How long will these "open doors" remain unentered?

RAWAL PINDI GIRLS' SCHOOL.

During last year there was an average attendance of 160. Of these 148 were Sikhs and Hindus, and were taught in Gurmukhi. The remaining 12 were Mohammedans, and were taught in Urdu. There are a great many Hindus and Sikhs living in Rawal Pindi city who take sufficient interest in the education of their daughters to send them to school for a time, but it is discouraging

thal the girls are nearly all taken out of the school before they pass from the Third Class, very few having ever passed the Upper Primary. This year Lachmi, a bright Hindu girl, did so, but as this is only an Upper Primary school, she was not allowed a scholarship after having passed this grade, and on this account, though she would have liked to come on, and though the teachers were willing to teach her, her parents could not see any use in her coming and took her out of school This girl although a Hindu took the examination in Urdu, which she wrote remarkably well. She was also making good progress in the study of English. She is continuing her studies in Urdu, reading with her brother.

The Mohammedan girls are, on the average, older than the Hindu girls, but there are very few Mohammedans here who can understand how education can in any way benefit a woman. Miss White has a Christian teacher in this branch. She might get a few more girls if she had a Mohammedan teacher, but she is satisfied that not only is better teaching done in the secular branches by having a Christian teacher, but that in only this way can the school answer the purpose of a mission school. Miss White is very anxious for some more Christian teachers for the Gurmukhi branch. One difficulty in the way of this has been the expense, as Christian teachers command much higher salaries than non-Christians. There is one efficient Christian teacher, Mrs. McAuley, who gives her time to religious instruction in the Hindu part of the school. Sewing and embroidery work are taught and the girls are all very fond of this work, and the parents are pleased to have them learn it.

As the girls are taken out of school so young, Miss White is paying special attention to the lower classes. It is encouraging to meet a girl who greets you with a bright smile and tells you that she learned to read in the school and that she is so glad that she can write a letter herself to absent friends. These old school girls are always less prejudiced against the zenanna visitor.

PRESENT NEEDS.

(1) MEDICAL WORK.–"We recommend that the Board of Foreign Missions be asked to send out a well qualified male medical missionary for Rawal Pindi and supply the funds necessary to build a hospital."

The foregoing was taken by our mission at its last meeting. The reason for this action was that Rawal Pindi district is in reality a new field needing to be opened up, and is considered an especially difficult one to work, and medical work has been found effective to reach the people and prepare the way for the entrance of the gospel. The church mission has medical work in its frontier stations and this is found to be a great help. Their hospital in Srinagar, Cashmere, is more than self-supporting, and it is thought that the work in Rawal Pindi, could, in a short time, be made so.

Col. H. P. P. Leigh, the deputy commissioner of Rawal Pindi district, speaking of medical missions in general, says:—"I certainly am much in favor of medical missions. They do much good. A doctor will command a hearing where perhaps another man would not. I came across a curious case in 1886, in Kurrum, where a man who had been treated somewhere on the frontier by a medical missionary, came to me of his own accord, and asked me to get him a copy of the Bible in Pushtu, which I did; and that man eventually became a Christian, as I was informed afterwards. This is a striking example of how seed sown by a mission may fall in good ground where least expected."

Medical work in itself is an object lesson of christianity. It does much toward teaching that religion is of the heart and not of the head. It breaks caste, it breaks prejudice, and it softens hearts; and this is just what is needed in this bigoted Mohammedan district. This work should be opened at once. It would greatly facilitate and hasten the evangelization of this district. The Board of Foreign Missions has approved it but their hands are tied from lack of funds.

(2) COLLEGE BUILDING.—The people of India are bound to be educated, and there

are three kinds of schools open to instruct them—the government school, which is avowedly without any teaching concerning God, and in the instruction of which there is bound to be much of the element of free thought which is becoming so popular in India; the schools carried on by the various non-Christian sects, which are doing their best to uphold their religions against Christianity; the Christian school, in which the Bible is taught daily to every pupil, and in which every effort is made to bring the boys into the only light.

In Rawal Pindi we are in pressing need of a building in which we may extend our Christian college to the full four years: (1) because our present school accommodations are entirely inadequate; (2), because there is no other college nearer than Lahore which is 170 miles distant, and we are on the frontier of a vast territory in which there is no school for higher education; (3), because we are in a city and district in which the people are keen for higher education; (4), because if we do not extend our college course now, a heathen college is likely to be started soon; (5), because there is no other college in our mission; (6), because after the erection of a building, such a school will be self-supporting. We need at least $3,500 to erect a suitable building. The Board of Foreign Missions have granted leave to raise this money by special subscriptions in the church at home. Subscriptions for this purpose will be received by Rev. G. H. Getty, Cashier First National Bank, New Wilmington, Pa."

From Jhelum.

July 24, 1899.

MY DEAR FRIENDS:—It is my privilege once more to write for our MAGAZINE. What shall I write that you may not get in other letters or papers? Being one of the old missionaries, perhaps I may write something of the past that will be news to some.

Many years ago a missionary came to this country and organized an institution for the secular and religious education of Hindu boys. The pupils were given a thorough English education. Many highly educated Christian gentlemen were graduated from that college who supplied other missions with preachers, teachers and doctors. The founder of this institution did not learn the language of the country; but he traveled throughout christendom, lecturing on missions and arousing the churches, for he was an enthusiastic, eloquent orator. He left three or four faithful, patient missionaries to carry on the work of the institution. These who carried on the work may not have been able to give the eloquent lectures and arouse the churches as he did, yet what would have been done in that institution if they had not remained at the work? We see how that both had their important work. "There are diversities of gifts"—I Cor. 12: 4 to 11. Gifts given unto men for the edifying of the body of Christ—Eph. 4: 8 to 12. Even Moses was not eloquent; he was slow of speech (Ex. 4: 10,) yet the Lord sent him to speak to the great King of Egypt. Jeremiah said that he could not speak, yet the Lord sent him to prophesy against his strong enemies, and set him over the nations. We have now about forty missionaries in the field, besides eight or ten at home, and we trust that they have all been sent here by the "Lord of the harvest," and they have all done efficient work in this mission.

Some of our number are eloquent, while perhaps others are not. To be an eloquent speaker is a great gift, and can be used of God in the work of advancing his kingdom, both in this land and in the home land. Yet in this land there is work important and necessary for both the "slow of speech" as well as for the fluent and pleasing speaker. Both have their work, and hard work, here, and return to their home land, for rest and strength is quite as necessary for one as for the other. The eloquent speech-makers are acceptable and pleasing to our home churches while others who have not this special gift are not acceptable and are severely disapproved of, and in the minds of some even counted worthy of being discarded. Yet why should this be so when they have learned the language and have labored faithfully and successfully in bringing souls to the Saviour, as well as in strengthening

those who have found Him? Again it seems unjust to a missionary, after having spent his full time at hard work here, and having to go home for a rest, to be compelled to spend most of his resting time in public speaking. The missionary goes home tired and hungry, physically, mentally and spiritually, having had all his leisure time from morning to night, and often till midnight, taken up with settling accounts, hearing complaints, petitions, etc. As for mental recreation, many have little time for reading, besides studying the language, preparing sermons, etc., for as yet we have no literary or scientific lectures. Spiritually he is continually giving out to others, preaching two or three times a day, at any time of day as occasion requires, and as long as the vocal organs will hold out; and the moral atmosphere around him is anything but bracing to the spiritual life. So let the missionary go home and rest; let him rest by listening to good conversation, lectures and sermons, literary, scientific or spiritual.

Again it has been proposed to recall those who do not pass their examination in the given course in the appointed time. Although this given course of study is good, profitable and wise, yet some have done the heaviest work before this examination was introduced, and these are always on the examination committee; and the fact that these are always chosen to examine, of whom the course was never required, proves that it is not absolutely essential. And since the course has been introduced, it has several times been necessary to give a new missionary charge of regular work for lack of any older one to fill an important place in teaching, etc., allowing little or no time to study the given course for examination. Yet such persons have made good progress in the language used in the work in which they were engaged.

It is now more than forty years since the Associate Presbyterian Church of North America sent out *one* missionary to India, and with great difficulty gave him a very frugal support. The next year two more were sent, and in the eighth year *one* more was sent; and in the tenth year the mission force was reduced to one again. Four years after the founding of this mission, a union was formed between the Associate and the Associate Reformed Presbyterian churches at home. This union has greatly strengthened one branch of the church so that it is more able and more zealous in mission work than ever before. Now it can as easily support forty missionaries as it then supported one. In those days our annual meetings consisted of only two or three missionaries and were held sitting on a door-step, talking over the perplexities of dealing with Christians just out of heathenism. Now we are a large party of forty or fifty to counsel and help each other. Then with the strictest economy one house was built. The next year another house was built, and sometimes our three families lived in one house. Then we had only one station. Now we have ten stations, and our number is so great that we cannot keep up acquaintance; and yet we have houseroom for all. Then there was not a native Christion north of Lahore. Now there are thousands of Christians in the Punjab, and there are missions in Peshaw, in the very frontier of British territory, also in Kashmir, which is still under native rule.

Then it was difficult to enter a zenana; in fact it was not yet attempted. Now there are more open than can be cared for. Then there was no attempt to educate the women of the Punjab. Now many schools have been organized for girls, both by government and by missions, not only common but high schools for Christian and also for heathen girls. One girls' school in Gujranwala ranks among the first, and our girls' boarding school in Sialkot was highly complimented by the Lieutenant Governor's wife, she having visited it when making a tour through the Punjab. She expressed herself as better pleased with it than with any she had seen. Thus we have seen the work of the Lord prospering here in India, Knowledge is increasing." "Many run to and fro" (Dan. 12:4) carrying the grand news of the Saviour. Surely the Lord is working here. His kingdom is advancing, and though Satan is not yet bound, and is still

devising new and cunning plans to carry on his work, yet the time is drawing near when the earth shall be "filled with the knowledge of the Lord," (Isa. 11:9), when the wicked shall be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming.

Yours in the Master's Service,

ELIZABETH G. GORDON.

FOREIGN NEWS BUDGET.

Egypt.

Mrs. Wm. Harvey, of Cairo, will gather the Egyytian news items for another year. Writing from Ramleh Aug. 10, she says:

I copy a few items from a letter of one of our students who is doing evangelistic work, as all do during their summer vacation.

"At Kafi-el Misht I had an audience of over twenty-five. Mit Bera is a very good village. It hears the word with pleasure. When I go there the Copts take me to their church and ask me to read and pray. I spent three days in Hala and Kafi Nawar, where I visited some families and spoke with more than fifty persons. I shall go once more during this month and I hope we shall have a Sabbath-school there as we have in Buket-es Sab and other places."

A great part of this month is generally spent in cleaning and repairing school rooms. Many of the floors are of soft stone, which break easily and have to be renewed often. The schools in Asyut open August 23rd, and those in charge will be leaving Ramleh next week.

The Presbytery of Middle Egypt met in Sinoris last week. Dr. Strang is the only American connected with this Presbytery. The ministers were entertained by the pastor, Rev. S. Hanna, and the elders by Elder Hanoas, and all passed off pleasently.

India.

Miss Susie Young writes from Zafarwal:

After two months in Shakargarh, our new station, Miss Martin and I have spent a month here. We went as strangers to Shakargarh this spring, but the work opened up quickly and encouragingly, until we now have many friends there, and by the blessing of God upon our work, we hope that soon there may be professed followers of Jesus among those friends. But we were none the less glad to come back to Zafarwal, where we are no longer strangers. Here we have enjoyed the fellowship of our fellow laborers, Mr. and Mrs. McClure, and have had the privilege of worshiping again with our little company of Christians.

We have had two good meetings of our Woman's Missionary Society. The June meeting was a temperance meeting, and the dues and offerings of that month were given to temperance work. It is astonishing how prevalent the great evil of intemperance is. Each day, as we drive to our work in Shakargarh, we pass a licensed shop where liquor is sold, and we hear frequently of the terrible effects upon an already degraded and weakened people. We have also seen it in houses where we have gone to teach, and were once asked if we use it, the questioner saying in explanation that foreigners are much addicted to this habit.

Yesterday we had the July meeting of the society. The meeting was led by the wife of one of our native preachers. She was educated in the Christian Girls' School in Sialkot, and is a worthy example of the work done in that school.

Miss Ella Gordon gives news from Jhelum:

We are having hot steamy July weather just now, which is trying, but at the same time we are thankful to say we are all keeping quite well and able to do our daily work. In the absence of Mr. Scott, who is at Pasrur teaching in the Seminary, our Sabbath services have been conducted by Farman Din, one of our young licentiates who finished his seminary course two years ago. Our mid-week prayer-meeting has been conducted by members of the congregation taking turns, the last leader appointing a leader for the next meeting.

During the months of May and June, our congregation has been three times visited by death. One was a baby; the others were two of our Bible women, Julia and Marion. Julia was sick only a little over two weeks with pneumonia, while Marion had been a sufferer for months with consumption of the bowels. Julia was one of the first fruits of our mission and had been taught in the Sialkot Orphanage, nearly forty years ago. She came to Jhelum a short time ago, and had been employed as a Bible woman for about ten months before her death. During that time she made many friends among Mohammedan and Hindu zenanas, and set a good example by her quiet Christian life. The day she died some of her Mohammedan neighbor women were near her. As she passed away, one of these women cried bitterly, kissing Julia's feet and calling her by endearing names. She said, "She (Julia) loved me very much." When asked "What did Julia teach you?" she answered, "She taught me about Jesus." This woman came to the funeral and sat quietly during the entire service. Another poor woman brought a lot of jassamine blossoms, scattering them over the coffin. She staid for part of the service, but acted as though she were afraid to stay longer. Shortly after Julia had begun to teach her, her husband had forbidden her to learn to read. Wherever Julia went among the zenanas, they all speak well of her and say, "She was very nice."

Miss Spencer, of Lyallpur, writes:

It is said that there is cholera in Lyallpur these days; so the place is being somewhat cleared up and rules regarding cleanliness are being enforced. Certainly there is much sickness no doubt, caused by eating improper food such as spoiled fruit and melons, and some cases seem like cholera. Some of the people are going away for a time; so we feel, these days that opportunities for speaking to the women are precious, for we do not know that we will ever meet them again.

Those who are not Christians seem to have heard that we have something which they do not possess, as we are sometimes asked if we do not weep for our dear ones gone from us as they do. The poor women here do literally cry their eyes out in their excessive grief. Again we are asked what our religion teaches about the little ones who die. Some seem to realize that ours is the religion of comfort and hope.

HOME MISSIONS.

Letter from Warm Springs, Oregon.

WARM SPRINGS, ORE., Aug. 22d, '99.

DEAR FRIENDS:—On my recent return from the East I found the work among the Indians moving along quite satisfactorily. Under the direction of Miss Black and Mrs. Speer services were held every Sabbath in which the International Bible Lessons were taught, and, instead of the sermon a prayer-meeting was conducted. Mr. Morrow came from Simnasho twice during my absence and preached both afternoon and evening.

The sickness which prevailed during the early spring continues and has resulted in an unusual number of deaths. Eight occurred during my absence, while thirteen funerals have been attended since the middle of April. These have nearly all been youth and children of the congregation. Three of these were members of the church. These persons, with the exception of two, died of fever or lung trouble, after a lingering illness. Of the two exceptions, Victor Smith, the young son of one of our elders, was drowned while absent from the school fishing, and Skitus Cree, also a member of our session and among the oldest members of the congregation, was shot and killed by some unknown assassin.

Victor Smith was a very pleasant, good boy in school, and his sad death has almost broken the hearts of his parents. They were from home at the time of the accident, having gone to the strawberry fields in search of work, and, of course, feel that had they been home the death of their child may have been prevented.

Skitus Cree had been a member of the congregation almost from the date of its organization. In his earlier life he was regarded by his people as an Indian "medicine man" and consequently was greatly feared because of his supposed superhuman power over human life. This superstitious fear has frequently led the people to murder their doctors in order to protect their own lives, and there seems to be no doubt but Skitus' death was due to this same cause. Being considered a leading man among the Indians, and a really gifted orator, he has been prominent in the church, was punctual in his attendance upon religious services, and never failed to take part in the services and let it be known on which side he was when he had an opportunity to do so. About a year ago he was elected to the eldership, and in very many ways showed his fitness for the office. He was never absent from church when at home, and never a week passed that he did not call at the mission to talk about the church and try to learn ways in which he might help the missionary. His place, both in church and session, was punctually and well filled.

The Indians have much better crops this year than they have had in several years, and owing to the unusual lateness of the season they are not yet done with harvesting and threshing. The outlook for both man and beast is very much better now than it was a year ago, when starvation seemed to stare them in the face, and for a time it really seemed that horses and cattle would all die for lack of food, and I have no doubt but much sickness and death among the people resulted from protracted hunger.

The people are held at their homes this year much later than usual, owing to the coldness of the spring and early summer preventing the crops from maturing; so they are only just now commencing to go to the mountains. I mention this in order to explain why it is not likely they will return to the reservation as early in the autumn as in ordinary seasons. Their custom is to remain in the mountains and elsewhere about so long, and when late going they will be equally late returning, and this year we cannot expect any considerable number of them to return till after the rainy season and bad roads have ceased.

I regret this most sincerely, for we have been counting on a visit this fall by representatives of your Board. A few of the Indians will be here at the agency, and by urging their early return a few more may come in expectation of meeting the visitors, but the probabilities are that you will see very few if any at all at Simnasho until so late in the season that we cannot promise

you roads fit for even uncomfortable travel.

You, of course, wish to be reasonable certain of meeting with the Indians when you come and we do not wish you to be caught out here during rough weather and bad roads. The journey from the railroad is bad enough at best. The best time of year by all odds is April or May, either immediately before or after the Women's General Missionary Society holds its annual meeting, April being the best time as none will then be gone away to pick strawberries. At that time roads are usually dry and fairly good. The visit can be then made in time for reporting to the General Society.

The attendance at church services has continued to be very good at all three stations up to the present date, but will now fall off rapidly until after the hunting season.

We are all in our usual health. My throat has not fully recovered, and still troubles me in singing; otherwise I have no special difficulty from that source in doing my work. The singing at times becomes a very important matter, owing to a scarcity of leaders in this department. J. A. SPEER.

YOUNG PEOPLE'S DEPARTMENT.

Aftermath of the Convention.

The Foreign missionaries present at the Y. P. C. U. convention at Pittsburg, were as follows: from Egypt, Dr. V. M. Henry, Rev. S. G. Hart and wife, Rev. J. P. White M. D. and wife, Rev. John Giffen and wife; from India, Rev. E. L. Porter and wife, Miss Mary Martin, Miss Mary E. Logan, Miss Mary J. Campbell, Rev. Thos. F. Cummings and wife, Rev. J. H. Martin and wife.

The good nature of the crowd remained undisturbed in the rush to get into the convention. The jam was terrible in the evening, but pleasantry prevailed, and much amusement was caused by one incident or another, and a ripple passed over the audience when the secretary, Mr. McGill, in giving the increase of enrollment of delegates at former conventions, said the enrollment at Saratoga was between three and four thousand; to be acurate, three thousand and one.

During a praise service, in one of the psalms, the choir was a little in the lead of the audience, when Prof. Lafferty at once stopped, and with special effort all started off together. The audience and each individual had been singing well and according to rule, as was also the choir; but the result was most aggrevating discord. When, however, all sang together there was beautiful harmony. The incident impressed us with the value of organization and all working together. It is organization and harmony that makes a movement mighty, and it does not repress voluntariness or enthusiasm.

Miss Leitch said: "God never opens a door until the Christians are able to enter—the riches in their hands, and the young people trained and ready to go."

In the presence of thousands of people a little bird flew in and out, resting among the rafters, not alarmed or disturbed by the large audience even when singing. If we believed in omens how much of significance this would be!

At Junior Conference: Teach the baptized children that they are Junior members of the church.

The most encouraging thing of the convention was the Junior afternoon. The many children with sweet earnest faces, happy and full of the spirit of the exercises, would cause the most pessimistic to be hopeful for our church and the cause of Christ in the world. The singing effectually answered the objection that the psalms are not adapted to children and that they cannot learn to love them.

Rev. J. A. Alexander mentioned in his address of welcome that the history of the Y.

P. C. U. was marked by the periods of fervid activity, of reaction, and of reconstruction and solidification. This agrees with the history of the movement in other denomitions. Progress doubtless is a little slower than it was, but this mature activity is the right pace after all. The movement has ceased to be a crusade; it is an ecclesiastical force.

The efforts which have been made to raise a large sum of money as a tenth anniversary offering to meet the indebtedness of the church board, will commend the Y. P. C. U. to every United Presbyterian. Nothing could better express the loyalty and love of the young people for our church. The church has never lacked the ability to plan and push forward her work, but time after time she has been hampered for want of resources. Hence when the young people undertake to supply that which is most wanting, they manifest in the highest degree the worth of their organization.

"A church education" for the least expenditure is what the Y. P. C. U., aided by the national conventions, is affording the young people of our denomination. This was one of the happy thoughts embodied by the General Secretary in his annual report. As a rule those who have attended the greatest number of annual conventions are up-to-date in their knowledge of church affairs. There is but little danger of misguided zeal if it is directed by this kind of knowledge.

Much prominence was given to the Sabbath-school during the convention. It is safe to say that a large proportion of the delegates were Sabbath-school workers. The need of better management and better teaching was felt in many quarters. Some suggested that a department of Sabbath-school training be established in the Theological seminaries. It may not be known to every one that a training department which will meet most of the requirements of Sabbath-school teachers has been available at our seminaries for a few years past, without expense for tuition. There seems no reason why a considerable number should not avail themselves of this instruction, which certainly is the best that our church affords.

The granite shaft which stands at the grave of Dr. Fulton will be an important landmark in the history of United Presbyterianism. We cannot understand why he was not spared to witness the magnitude of the movement which, by the hand of God, he was instrumental in planning and organizing. Yet as we view it the burden is shifted to other shoulders and we cannot doubt that God is controlling the movement, as He ever has done. F. B. D.

Junior Societies.

SUGGESTIONS GIVEN AT JUNIOR CONFERENCE.

By MRS. M. M. HILL.

Irreverence and disorder may be avoided by the superintendent securing the reins and holding them firmly throughout the meeting. This may be done by adopting a plan which anticipates this question, viz: have a praise service of fifteen minutes precede the regular program. Appoint a musical director especially one who will be present when the doors are opened. Plenty of books should be provided, new music, special selections, etc. These should be placed near the entrance, and as the Juniors enter let each one provide himself with a book and join the circle prepared to sing. Thus, in an informal way, the boys and girls may be taught the true rendering of the Psalms, (the children being allowed to make some of the selections), a lively interest created and no disorder thought of.

While this service is in progress the assistants arrive and take their appointed places, and at the close, the Juniors form in line and march to their places beside their leaders. Then follows the regular devotional exercises. When but one Bible song is used the prayer service is made very impressive by insisting upon *all* being in one position, sitting with bowed heads and closed eyes, and those leading in prayer

standing with closed eyes. A very special effort should be made to make the Bible lesson attractive and interesting. After these exercises each division either retires to a class room, or closes up the circle, with the leader, for the study of the special mission lesson of the day.

The last fifteen minutes of the program is used for receiving the offerings, names of new members, reports of committees, etc. mantaining a lively interest to the end; so that we may thankfully say that the question of 'disorder' does not enter into our difficulties.

METHODS USED TO SECURE NEW MEMBERS.

Have a long roll of manilla paper and a colored crayon to be used for recording the Honor Roll. Call for all who have secured new members—active, honorary, or Little Light Bearers—to come to the platform, those securing new active members bringing them with them, and while they are being formerly introduced to the society, let the names and money be received by the secretary on the right and the treasurer on the left, and the names of Juniors who have reported placed on the Honor Roll. Societies that have tested this plan never fail to add at least one new name to its list at each meeting.

Another plan is to work with Sabbath-school teachers, who have, or should have, more influence with their scholars than others, and endeavor to secure both teachers and pupils as a division of the society. This has been found very successful, for the only reason why the entire Sabbath-school is not in the Y. P. society is because of the indifference of the teachers, or the mothers.

Up to the time of closing the magazine, we have; to our great regret, failed to receive the promised program for the Junior societies. We would suggest, however, that the leaders simplify the program prepared for the Women's Missionary Societies, and that a free use be made of the Annual Report, where the Freedmen's work is fully considered.

EDITORIAL.

It is interesting to note that our missionary letter from India this month comes from Miss Elizabeth Gordon, whose name has long been familiar to those interested in that field. She has been one of the pioneers there, and to her opinions we should listen with respect.

The following extract is taken from the pages of "Woman's Home Missions:" "Florence Nightingale was a young lady belonging to a titled and wealthy family. She nevertheless, instead of entering society, gave herself up to the study of nursing, that she might be a blessing to her fellows. To her was given to pioneer in new and nobler ways for women with great success and distinction. She has just passed her seventy-eighth birthday, and, next to Queen Victoria, is the most honored and revered among living English women. God gives to those who devote themselves to his service for their fellows immortality and eternal life."

In this issue of the MAGAZINE we publish a list of "Helps for Missionary Societies." We urge that these shall be used. Many of these Helps are issued by our own Woman's Board, and we feel that it is but right that societies should respond to the effort made by the Board, and should send for these tracts. They will be found very helpful in missionary work.

The September issue of the "Woman's Evangel" celebrates the twenty-fifth anniversary of the organization of the United Brethren Woman's Missionary Association. Its pages are filled with interesting matter specially appropriate to the occasion. We wish many useful years for the Association, and also for its organ, the "Woman's Evangel." The anniversary issue is very tasteful in its appearance.

The American National Red Cross Association, under the leadership of Miss Barton, is making an effort to solve the problem in connection with the fifty thousand destitute orphans of the reconcentrados in Cuba. The project is to establish in the towns asylums for such orphans—asylums having some land attached in which the children shall be expected to do part of the garden work, thus aiding in their own support. It is proposed, moreover, to interest "the authorities and the people of the city at all times in the movement, securing their full co-operation, providing for all wants, and making it possible for the people of the towns to look after them as their own," with the "continued care and oversight" of the Red Cross Association. Some funds have been raised, but more are needed to carry on this humane work. What a potent influence for christianity might be exercised if it were possible to place these forlorn children under the proper training! Contributions may be sent to the North American Trust Company, 100 Broadway, New York City.

We notice in the Interior a reference to the thirty-second anniversary of the Stockwell Orphanage in which Mr. Spurgeon was so deeply interested. Since its founding in 1867, it has had 2,163 children under its care. In summer time the inmates are nearly all sent to the sea-shore where they may obtain a little respite from the heat and closeness of the city.

The Missionary Herald, in speaking of the good news that many Roman Catholic priests in France are forsaking their former religion, says: "A home has been established at Sevres for those who are termed the "Evades" or the escaped ones, who have left the Roman Catholic church, and are either pronounced evangelicals or are looking for light. The dissatisfaction of multitudes of French with the old church is widespread and profound." In connection with the work of the Gospel in France we would speak of the evangelistic canal-boat, "Le Bon Messager," sent out by the McAll mission. It is stated that so extended is the French canal system that one may by its aid travel twenty thousand miles. The missionary boat journeys from village to village, halting for the purpose of holding Christian services, which are attended by multitudes. We are told that the peasants go along the canal embankment following the boat, "walking three miles, five miles, even fifteen miles, after their long day's work in the field, for the privilege of a service."

The Faithful Witness (Toronto, Canada,) tells us that "the first portion of the Gospel translated into the language of the Filipinos was a leaflet containing familiar Bible texts." This leaflet was printed through the efforts of a woman in Brooklyn, who was interested in doing mission-work among the sailors coming into New York harbor. She did not herself know the language of the Filipinos, but she secured the assistance of some Spanish sailor who did; and by this means she succeeded in having a number of scripture texts put into a language which until that time was devoid of any vestige of God's Word.

Last July, "Japan," says the Independent, "was admitted into the sisterhood of nations. * * * It is the first case in modern history in which a country, whose people are not of the white race, or do not profess the Christian religion, has been accepted as the equal of other nations."

THE BOOK-SHELF.

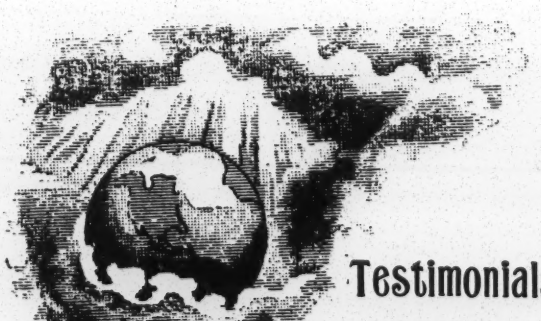
LIFE AND WORK IN INDIA. By the Rev. Robert Stewart, D. D.

Many readers in our own church, and in other denominations as well, are familiar with this very satisfactory work, which has now entered upon its second edition, "giving," as the author tells us in his preface, "additional facts and statistics, brought out in the recent history of the mission," but exhibiting "no change of conclusions." As United Presbyterians, we should welcome this book with a degree of pride, for Dr. Stewart has given a volume to the world of

which no one need be ashamed. Its painstaking accuracy, its careful attention to details, its patient explanation of affairs which are not readily understood by the observer remote from India, its careful consideration of problems which confront missionary effort, its eminent fairness in dealing with debatable matters—all these excellences commend it to the church. From its pages we may learn many things which we have often desired to know, with which, indeed, we ought to be familiar if we hope to follow intelligently the story of our own church's mission in India. For this volume, though dealing with missions in that land generally, gives particular attention to our own work in the Punjab.

We should feel under special obligation to encourage the publication of United Presbyterian literature, for in this department our denomination has been limited.

The execution of the book is pleasing. Numerous illustrations of interesting localities and objects are given. We would call special attention to the ample and useful topical index, and to the accurate map of our mission field in the Punjab. The *Independent* of August 31st makes the following remark about this work: "It is a treasure of valuable matter, interesting to all who have missions at heart." (Pearl Publishing Company, Philadelphia. M. H. W.



Testimonials To Missions.

Gleaned for Missionary Societies.

By Mrs. Mary Clokey Porter.

Of all the faiths of the world christianity alone presents the appearance of a world wide religion.

**

The art, literature, the systematized industry, invention and commerce—in a word the power of the world—are almost wholly Christian.—*Mr. Gladstone.*

**

The Christian nations exercise political power over thirty-two out of the fifty-two millions square miles of the earth's surface, Protestant Great Britain alone having power over one-fourth of the entire world.

**

There are today 99,296,847 Moslems under nominally Christian rulers, three-fourths of this vast number being subject to the queens, Victoria and Wilhelmina.

**

In the foremost ranks of powers destined to change the face of the world stand Christian missions. Among the glories of the century are none greater than these. All other enterprises of beneficence must yield to this magnificent attempt to convey into the heart of every human being the ennobling influences of the Christian religion.—*Robert Mackenzie.*

**

Every war and rumor of war, every reform and attempt at reform, every famine, massacre, riot and earthquake, has a bearing upon the missionary outlook.

**

The purpose of God for the nation is wrought out in political as well as in missionary movements, and all co-work for the final consummation of the Divine plan.

**

The lines of God's purposes in Asia are too entangled as yet for us to unravel. But each year all Asiatic history bears more clearly the imprint of Christ. Every new development works ultimately toward Him, and all disturbances and overturnings merely furnish fresh evidence of the inworking vitality of Christian missions, or supply them with larger opportunity.—*Robert E. Speer.*

**

The special Providence of God in the interests of missions during the past century has been revealed chiefly in five ways:

1. He has opened the world to the entrance of the missionaries.

2. He has sheltered and supported them by the great colonization movements of the century.

3. He has surrounded them with a wonderful environment of unprecedented facilities.

4. He has called the attention of modern scholarship to the fields into which they have entered.

5. He has secured the removal of hindrances, and put a restraint upon human violence and opposition.—*Rev. James. S. Dennis, D. D.*

**

In the history of modern missions are found many wonderful occurrences which unmistakably remind one of the Apostolical age.—*Prof. Christleib.*

**

God shows His power both in the quality and quantity of His work, and perhaps no proofs of His energy are more convincing in the sphere of missions than those furnished in the astonishing *rapidity* with which results of great magnitude have been wrought.—*Dr. A. T. Pierson.*

**

The religion of Christ has, in this century of intellectual progress, made more memorable and rapid conquests than in any previous period since the downfall of Roman paganism.—*Dr. Barrows.*

**

It is the universal testimony of missionaries from all parts of China that there has not been, in the ninety-one years of Protestant missions in that land, such willingness on the part of its people to come to Christian chapels, and listen with attention to preaching, as now.—*Henry V. Noyes, D. D.*

**

The common people, and even the so-called educated classes, in China are hungering for real knowledge. Books prepared by missionaries are eagerly sought for, and schools conducted by applicants as never before. Churches have shared in the results of this awakening, as shown by their rolls of inquiries and growing membership. Never again is China likely to fall asleep and dream her old dreams.—*Dr. Martin, Peking, China*

**

The varied influences of a few eminent statesmen, some brilliant writers of deep faith, and the growing body of self-sacrafic-ing pastors and evangelists, to say nothing of the 680 missionaries with their churches, schools and hospitals, go to prove that there never was a work for Christ that promises such magnificent results in a comparatively short time as here in Japan.—*Rev. DeForest.*

**

Since July 17, 1899, Japan has been recognized by Christian nations as on a footing of equality with them. She is the only Asiatic nation so recognized. There is now no restriction in the matter of religion. There is a wide difference between the present religious freedom assured in the empire and the sign boards of fifty years ago which threatened any one with the loss of his head if he introduced christianity or promulgated teaching unfavorable to the then acknowledged gods of Japan.—*Dr. Gracey.*

**

A Japanese (not a Christian) writes of the missionaries. By their very presence they remind us of the importance of morality and religion in the life of the nation.

**

For twenty-five centuries the people of India clung tenaciously to the heathen religion of their fathers. During the nineteenth century English knowledge and ideas and principles have poured into India, changing its whole nature, commercially, financially, socially, spiritually.

**

A spirit of restlessness prevails among the priests of Italy as well as among those of France. In both countries many are turning their faces toward Protestantism. In five of the principal Italian cities the membership of the Waldensian congregations show 226 communicants of Protestant birth, and 1,331 Roman Catholic converts.

**

Just in the proportion in which Catholicism prevails in any land is that land poor and unprogressive. The people who have been taught to read and reverence the Bible and obey it are great and strong; those who have it not, are left far behind in the race.—*Rev. Archibald McLean.*

**

There are elements in the missionary situation which demand thanksgiving—an army of recruits, and a praying church behind them all. The cloud is still as small as a man's hand, but is big with blessing, and the Christian must, like Elijah, gird his loins and run before the chariot of the King of Kings, as he enters majestically into the open gates of earth's greatest empires.—*Harlan P. Beach.*

A Great Need—A Revival of Missionary Reading.

In every congregation there is found a large proportion of church members who are not interested in the cause of missions, and who do not care for the news from the fields.

Why is this indifference? There is but one answer, viz, *ignorance.* What is the remedy? *Information.* By whom can the remedy be administered? Only by those who are informed themselves on the subject. What are some important helps in giving information? The church papers and missionary magazines with their columns of fresh facts from the mission fields; missionary books and leaflets on all phases

of the subject, which abound in this age, suitable for old and young, and at reasonable prices. Mr. Moody has been heard to say that he eats, drinks and sleeps with one object in view, viz, to reach with the gospel all those who do not want to be reached. If the present interested mission workers in our churches, our Women's Missionary societies, Young People's Unions and Junior organizations would but adopt and carry out Mr. Moody's plan for even a decade, having the one object in view, to reach the indifferent professing Christians with good literature, with God's blessing what might result?

1. More frequent missionary sermons from pastors.

2. Monthly missionary topics at the midweek prayer-meetings.

3. *Fervent daily prayers from intelligent Christians.*

4. A genuine revival of attendance at the meetings of missionary societies.

5. A greatly enlarged list of subscribers to our church papers and magazines.

6. An active demand for mission libraries and helps for missionary programs.

7. A liberal distribution of mission literature in form of leaflets.

8. *The church treasuries overflowing with tithes and offerings.*

9. The sad word "*retrenchment*" forever obliterated from our church vocabulary.

10. Cheerful, happy-hearied and more successful laborers in the mission fields.

11. A more speedy fulfilment of the promise—"*The earth shall be filled with the knowledge of the glory of the Lord.*" Habb. 2:14.

Query.—Who of our interested workers of today *are ready now* to "eat drink and sleep," with the one object in view, to circulate good missionary literature among the indifferent members in their own congregations and societies? *Whc ?*

Scripture rule for success: "Whatsoever thy hand findeth to do, do it with thy might." Ecclesiastes 9:10.

A promised Helper: "Work for I am with you, saith the Lord of Hosts." Haggai 2:4.

MARY CLOKEY PORTER.

Xenia Bible Training School.

The fourth year of the Xenia Bible Training School began with the opening of the Xenia Theological seminary, Wednesday, September 6. Bible training for Christian workers has become an acknowledged necessity. This department, so cheerfully conducted by the faculty, offers superior advantages to those desiring to fit themselves for Bible readers, evangelistic visitors, or general work in the home or foreign field, and is offered to men and women of all denominations. Instruction is gratuitous. The only expense is that of board, which can be had at very low rates. Training school students have free access to all the regular classes of the seminary. They may choose special studies, but they are advised to give special attention to Systematic- Theology, Apologetics, Church History, Old and New Testament Literature, and Pastoral Theology.

Special instruction will be given to Training School students upon the distinctive principles of the church, popular objections to christianity and studies in books of the Bible, providing ten students are in attendance. Medical instruction will be given by the local physicians. Those who have creditably completed eight months of study are furnished with certificates.

The committee appointed by the Women's General Missionary Society, to co-operate with the faculty in this work, is composed of Mrs. S. M. Kelso, chairman, and Mrs. R. S. Finley, secretary and treasurer, Xenia; Mrs. W. J. Buchanan, Columbus O.; Mrs. Joseph Holmes, Dean, O., and Mrs. S. S Wilson, Xenia, Ohio.

Any information desired, or assistance needed, will be cheerfully given by Mrs. R. S. Finley, secretary, 231 East Main street, Xenia, O.

Freedmen's Missions.

DIRECTORY FOR SENDING CLOTHING.

It is very desirous that societies contemplating sending clothing to our Freedmen, do so as early as possible in order that these needy people may be benefitted.

Athens, Tenn.—Rev. J. L. Cook; P. O. and Freight, address the same.

Bristol, Tenn.—Mr. J. A. Foster.

Miller's Ferry, Ala.—Rev. C. H. Johnson, Miller's Ferry, (P. O.) Wilcox Co., Ala., care of Alabama River Steamer Co., Mobile, Ala.

Prairie, Ala.—Rev. J. J. Alter, Prairie, via Catherine, Wilcox Co , Ala.

Summerfield, Ala.—Mr. Peter Cloud, Summerfield, via Selma, Ala.

Camden, Ala.—Rev. C. H. Smith.

Canton Bend.—Mr. J. N. Cotton, Canton Bend, Wilcox Co , Ala., via steamer from Selma.

Norfolk, Va.—Rev. Wm. McKirnahan.

Chase City, Va.—Rev. J. M. Moore, Ph. D.

Bluestone, Va.—Rev. W. M. Fowlkes, Chase City, Va., and mark "For Bluestone Mission."

Henderson, N. C.—Rev. D. A. W. Johnson.

In sending clothing societies will please always remember to write to the principal of mission to which they are sending, informing him of goods sent, and also enclosing receipted bill of lading. By keeping this in mind, great annoyance and delay may be obviated. Any information desired will be gladly furnished upon application to

C. JANE VINCENT, Cor. Sec.
402 North Ave., West, Allegheny, Pa.

November Program for Missionary Societies.

TOPIC.—"A New World—Africa" and Freedmen.
Singing.—Ps. 107:1-4.
Scripture.—Isaiah 60th chapter, Luke 8:4-15.
Singing.—Ps. 2:4-6, C. M.
Subjects for papers or conference from which societies may select.

(a.) Africa as an open field for missions.

(b.) What is the Church of Christ doing to occupy the field?

(c.) What is the duty of the United Presbyterian church in this direction?

Singing.—Ps. 87th.

FREEDMEN.

(a.) The claim of the Freedmen upon the Christian people of the United States.

(b.) A review of the work of our own church among the Freedmen.

(c.) Is the end of mission work among the Freedmen in sight?

(d.) The Christian Freedman as a missionary to his race at home and in Africa.

Singing.—Ps. 72:8-10, L. M.

REPORTS, Etc.

Report of Board of Directors.

According to the usual custom there was not a meeting of the Board in August; consequently Tuesday, September 5th, was a busy day.

After the usual devotional service the Foreign secretary gave her report, which included several letters of interest relating to her department. An offer will be made to assume the entire support of the Girl's Boarding school at Sialkot, India.

The reports from the editor and business manager of the Junior Missionary Magazine are encouraging, the subscription list numbering 5,700.

The Finance committee gave report and offered recommendations showing that they were not idle during the vacation month.

The Freedmen's secretary has been corresponding regarding needed repairs on the school building at Prairie, Ala., and gave itemized estimate of material required and expense of same. The cotton crop promises to be better than last year.

The Treasurer reported receipts in July, $3,195.89; disbursed, $2,374.70. Receipts in August, $2,293.54; disbursed, $2,282.54.

Miss Mabon, chairman of Literature committee, submitted the names of the following persons as members of the Literature committee: Mrs. E. M. Hill, Mrs. M. C. Porter, Mrs. J. A. Grier, Mrs. Jean S. Sands, Miss Elizabeth Schwarberg, Mrs. John Wishart.

The Church Extension and Parsonage secretary gave report indicating that she has been keeping in touch with her department of work.

The reports of Home and Junior secretaries were crowded out for lack of time.

M. JENNIE STEVENSON, Sec'y.

Presbyterial Societies.

Egypt.

The Presbyterial Missionary Society of Egypt met in Cairo, on Friday June 9th in the Esbekieh church. This was the fourth annual meeting and the large church was filled with members from the Esbekieh society, from Haret es Sakkaeen, Koolalie, Fem ul Khalig, and the Zaher, and some members from Asyut and Mansourah.

Miss Kyle was the president, and after the opening devotional exercises, and the reading of special verses on giving to the Lord, the representatives from five different societies out of the seven in Egypt, gave their reports of work and money. Also of the five Junior societies, of which there is one in Asyut and four in Cairo. The total sum of contributions amounted to $270, with a total membership of over four hundred. Haret es Sakkaeen was the only society which had a special Thankoffering. Nearly all the money collected was spent in teaching the women either in the centres where the societies are, or in the villages in upper Egypt.

There was a fine address from one of the teachers in the Asyut Pressly Memorial Institute, on the subject, "What can the Girls in Egypt Do?" Another address on the subject, "The Duties of Missionary Societies as Societies," was given by one of the teachers in the girls' school in Mansourah. A third paper was given by one of the Cairo boarding school teachers, from the subject, "The Need there is in Egypt for Teachers, and the Difficulty in finding Them." The exercises were interspersed with singing by the members of the different Cairo societies.

The next annual meeting is to be in Asyut.

Those who helped to make the meeting a successful one were much pleased to see the large number present, and the interest manifested.

HAFEEZO ABD-EN NOAR.

San Francisco.

The annual Presbyterial of the W. M. S. of San Francisco Presbytery was held in our church at San Jose April 11th.

The opening devotional exercises were conducted by Mrs. Gilchrist, Morgan Hill; topic, "Diligent in Business." The rest of the morning session was given to business, closing with the election of officers, resulting as follows: Pres., Dr. Maria White, of San Jose; 1st Vice Pres., Mrs. McCormick, Salinas; 2nd Vice Pres., Mrs. H. H. Bell, San Francisco; Cor. Sec., Mrs. L. E. Benedict, San Francisco; Treas., Miss Helen Currie, San Francisco; Literature Sec., Miss Fannie Beardsley, San Francisco; Junior Sec., Miss Laura Treadwell, San Francisco; Thank-offering Sec., Mrs. Ireland, Easton. The leading feature of the afternoon session was the discussion of the question, "How can we best extend the Kingdom of God?" though four 5-minute papers on, 1. Gifts of Money; 2. Gifts of Friends and Self; 3. Gifts of Time and Talents; 4. Does this Service Pay?

During the Thank-offering exercise we were reminded, by contrasting the San Joaquin valley of today, rejoicing in all the beauty of flower and fruit, and waving grain, with the gloomy state of things a few short weeks before, when fields were bare and brown, flocks suffering, even dying, and men and women filled with fear for the future. At that time all was bright above us, but we could not enjoy the brightness. As we looked over the bare fields we knew it was not sunshine but clouds that were needed, and we would have been glad to see them rolling up dark and heavy, shutting out the light and making us prisoners in our homes, if they but brought the rain which since has come and caused the valley to rejoice and the desert to blossom as the rose. Shall we murmur then because *life* is not all sunshine?

The Presbyterial Thank-offering amounted to $183, the largest in many years, for which we give Him praise.

Through the committee on resolutions we resolved that as God has sent such bountiful rains giving promise of abundant crops, we would recognize this as a direct call to more liberal offerings and commend the tithe system as the proper method of contributing to the Lord's work.

This committee also brought to our mind the loss we as a presbytery have sustained in the removal of tried and true workers—Mrs. Elliott, Mrs. Kyle, Mrs. Shaw, and especially Mrs. Gibson, who has been, as it were, a mother to the work here, and who, in the day of small things, through her great faith, was enabled to see a glorious work in the future.

We extend to these dear sisters our love and sympathy wherever the Lord may call them to work; also to Mrs. Calhoun in her bereavement and bodily affliction; and especially would we remember Mrs Gibson as she goes to her Eastern home. We thank her for her inspiration to us as we beheld her zeal for the Master, even when in great affliction and trial, and as we follow them all with our prayers, we ask theirs in return, believing that the prayers of the righteous availeth much.

Presbyterial Secretary.

Lake.

Jamestown, Pa., very cordially welcomed the Women's Missionary Society of Lake Presbytery "to the freedom of her town" on the 8th and 9th of June, 1899. In 1879, she extended the same courtesy to the first annual convention, and thus we have come to the completion of twenty years of service.

In view of this, the report of the secretary was largely retrospective. Approximately $20,000 have

been contributed by the members during that time, but only about one-half applied to missions. 200 boxes or barrels have been sent out, at a valuation of over $4000, and a Thank-offering made of about the same amount.

Much emphasis was given in the report to the growth in Junior work. The absence of the children of the church in the societies, or in societies by themselves, was much deplored In 1884 the first Junior society was reported the "Coral Workers" of Erie. At present there are 18, with a membership of 450. Even the babes are not neglected for "Lake" ranks second in the number of little ones enrolled.

The Magazine, styled by one "The Court Bulletin of the King," has received a fair patronage, and the programs have been largely used by the different societies in their monthly meetings.

The unseen record showing mutual helpfulness, more entire consecration to the Master, and greater power and efficiency in His work, only the recording angel keeps. May we meet the Master's loving approval as we lay these fragments out of the past at His feet.

It was with great pleasure that the president, Miss E. W Pollock, of Erie, introduced the speaker for the first evening, Dr. J. T. McCrory, of Pittsburgh. His address on "How Much Owest Thou" touched all hearts, and we trust made us stronger and better women.

The morning session convened at 9 o'clock and, after the usual services and reports, three very instructive and interesting papers on "Family Training" were then read; 1st, "For the Home," Mrs. McQuiston; 2d, "For the Church," Miss Cora McClelland; 3d, "For the World," Miss L. Donnan.

Committee on "Junior Banner" reported the purchase of banner which was now brought forward and presented to the convention. A committee of all Junior superintendents present was appointed to award it to the society having the highest per cent. in attendance during the past year.

At the afternoon session delegates and visitors to the W. G. M. S. at New Castle, rehearsed the doings of that body.

In a "Conference on Missions" which followed, Mrs. J. P. McKee presented the Foreign Field; Mrs. A. P. Hutchison, the Home Field, and a paper prepared by Mrs. E. E. Chapman on the Freedmen's work was read by Mrs John Henry. These papers were of unusual merit and were thoroughly enjoyed, as were the papers of the morning.

The "Junior Hour," under the direction of our efficient Junior Superintendent, Mrs. D. G. McKay, of Greenville, added much to the enjoyment of the afternoon, particularly as the boys were so prominent in both song and recitation. The Junior banner at this time was awarded to the society at Powers, and very proudly the superintendent, Miss Donnan, accepted it in the name of her society.

Officers were elected for the coming year as follows: Pres., Miss E. W. Pollock, Erie; 1st Vice Pres., Mrs. J. M. Jamieson; 2d Vice Pres., Miss Jennie Pressly, Erie; Treas., Miss L. Donnan, Cochranton; Rec. Sec., Mrs. R. T. Shank, Erie; Cor. Sec., Miss Cora McClelland, Utica; Jun. Sec., Mrs. D. G. McKay, Greenville; Thank-offering Sec., Mrs. Robt. Dickey, Greenville; Lit. Sec., Mrs. J. P. McKee, Jamestown. Delegate to the W. G. M. S. at Pawnee City in 1900, Princ., Mrs. C. J. Brown, Erie; Alternate, Miss Pollock.

A pleasant feature of the second evening session was a recitation entitled, "In His Name," given by Mrs. Kraer, daughter of Dr. McKee.

In closing, an able and earnest address was delivered by Dr. D. G. McKay, of Greenville. After the usual routine business and an interchange of helpful thoughts, benediction was pronounced and the convention adjourned to meet in Waterford on the second Thursday in June, 1900.

Rec. Sec.

ENTERED INTO LIFE

Mrs. Margaret McLean Grant.

Died at her home in Caledonia, N. Y., May 23, 1899, Mrs. Margaret McLean Grant in the 84th year of her age.

Mrs. Grant from the organization of our society was a valued member, ready to help with purse and person to forward the good work to which we are pledged.

Lovely in character, gentle, kind, affable to all, she will be much missed in the church, and missionary social circles of her beloved Caledonia. COM.

Mrs. Margaret McNaughton.

The Women's Missionary society of the United Presbtyerian church of Caledonia, N. Y., offer this tribute of love to the memory of Mrs. Margaret McNaughton, who was called home June 6, 1899, after a long life spent in deeds of kindness and sweet charities for Christ.

Her devotion to church, friends and home, cheerful disposition, generous liberality, perfect purity, interest, and willingness to help in every good work, the faithful performance of all duties devolving upon her—all bear testimony to her noble Christian character.

Her work on earth is ended, but the influence of her quiet, consistent life will long be felt by those who knew her. While we mourn her loss we are comforted with the thought that to her it is eternal gain, and that her voice is now joining in harmony with loved ones gone before, singing the songs of the Redeemed. COM.

Mrs. Martha W. May.

The W. M. S. of Shiloh, Ind., desire to place on record a tribute to the memory of Mrs. Martha W. May, who departed this life Jan. 31, aged 85 years.

We hereby express our appreciation of one who was ever submissive to God's will. Pious and useful, she was a woman of deeds rather than words. Many times her pastors have called her blessed because of her many timely, and needed gifts. Steadfast to the end; then a crown of glory.

MISS R C. ATKINS,
MRS. C. W. GRIFFIN,
MISS LIZZIE HUDENSON. } COM.

Mrs. Martha Hall.

Resolutions of the Woman's Missionary Society of the United Presbyterian church, Mansfield, O.

God has called our sister, Mrs. Martha Hall, to receive the reward of those who are ever faithful in the Master's service. "Precious in the sight of the Lord is the death of his saints."

Resolved, That in her death the society has lost a faithful member, the church one who was faithful in attendance on divine service.

Resolved, That although we deeply deplore our loss, yet we would bow in humble submission to the will of him who doeth all things well.

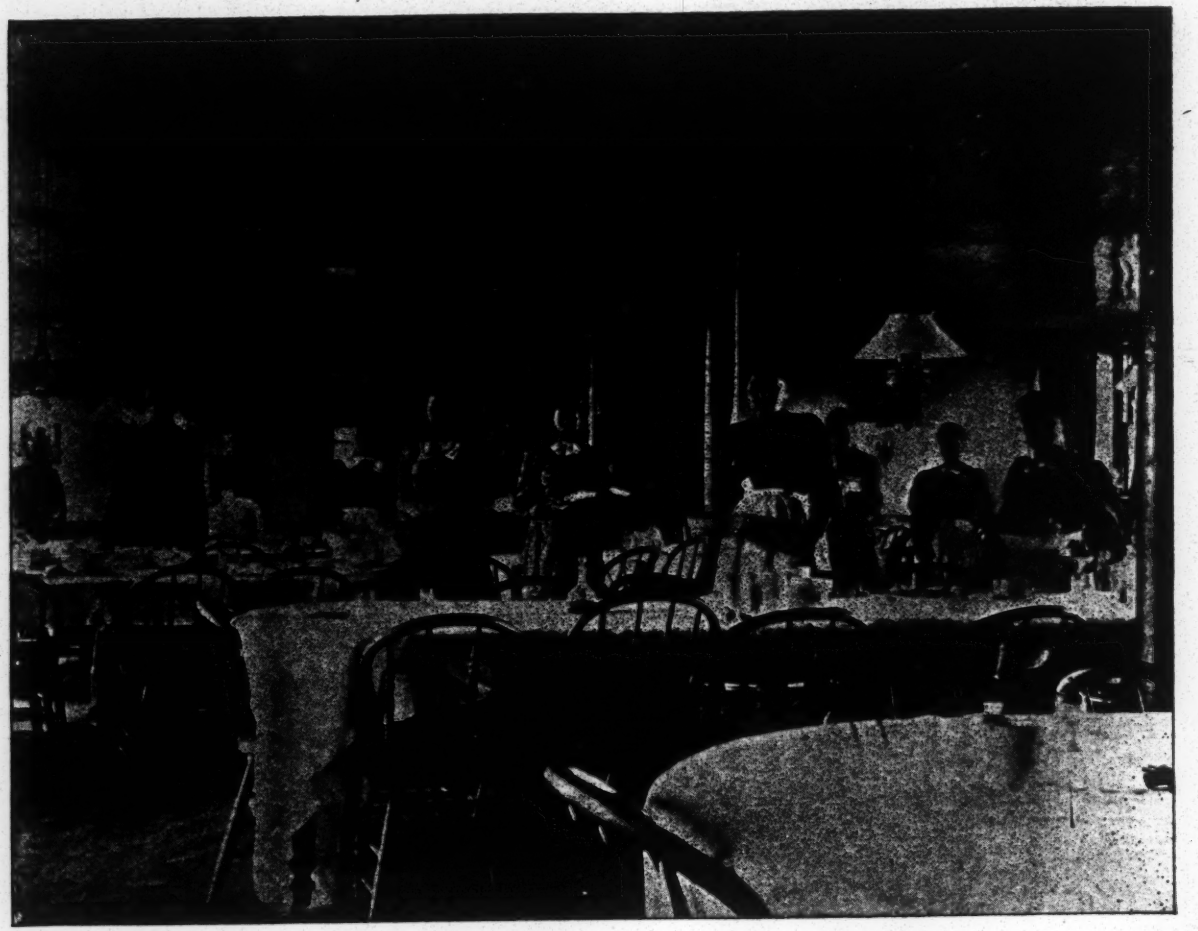
To her memory we would pay this tribute, and to the bereaved family we extend our Christian sympathy. COM.

Mrs. Kate Freemen.

A tribute of respect from the L. M. S., of the United Presbyterian church, of Indianola.

Death has entered our ranks and taken away an active, earnest member of our society, one whose seat was seldom vacant and who took a deep interest in everything that was undertaken for the cause of the Master.

She was a woman of a quiet and unassuming disposition, but was loyal to her church, her pastor and her God, and when death came suddenly, her lamp was trimmed and burning and she was ready to go and meet the Bridegroom. We do well to heed the admonition, "Be ye also ready." COM.



DINING ROOM WHEN CLEANING TABLES, KNOXVILLE COLLEGE.